



# FRANCISCAN HERALD AND FORUM

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the Third Order.—Leo XIII*

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1. To commit no sin in heart or hand for the sake of goods of fortune.
2. To observe moderation in acquiring and enjoying goods of fortune.
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## GRIST FOR THE MILL

A CORRESPONDENT IN THE REVIEW  
America for July 14 says:

"The great practical problem of establishing and maintaining Christian justice and peace might be brought nearer to realization if the Catholics of America and those of the British Commonwealth of Nations knew each other better and were in a position, from an organizational standpoint, to make their influence felt for these objectives so dear to the heart of the Holy Father. Here, maybe, is the foundation for an English Speaking Union, but one based upon something more than an accidental attribute of common language alone, rather on the fundamental attribute of a common faith as well—a faith that has proved its integrity by meeting the tests of two thousand years of history. The writer would welcome expressions from readers of America . . ."

Not a word of political pressure and ganging up on the powers that be! Quite as any Catholic setup should act! On the grounds of cordial approach and mutual understanding, and the creation of deep and active sentiment toward these holy objectives. For the principles left to the world by Christ, the Savior of the world. All the world.

Not only the Catholic part of it.

For, need we repeat it: "There is no other name under heaven given to men by which we must be saved" (Acts 4, 12).

Not that religion will do it all. Not even the one true religion which the Savior left to the world he redeemed. Human effort must be employed. Human wisdom must not be slighted.

But the great heresy of the day is in the opposite direction. That human means can do it all. That the revealed light of God's word and the extended power of God's grace are alike to be despised and rejected.

Without them knowing it or wishing it, when people fight the Church and the Faith, it is God and this his light and his grace which they are fighting. So they fight to their own undoing at the same time that they fight a losing fight.

This trust in the truth and the grace of God is to be our support and our sole support in anything we advance concertedly or otherwise for the welfare of Society. What we need is a little more of the courage and confidence which those bring to bear on their cause whom for reasons of convenience we lump together as "the wicked". What have they to fight for and to fight

with that can compare with our issues and our means?

It is well said that the courage of "the wicked" is born of the timidity of "the good". And that if the good step up a little more courageously to the so-called wicked, they soon hang their heads. That if we give them always our good example, we shall win their esteem and their approval.

But what we started to say at the outset of this ramble is this: a union of the sort recommended by America's correspondent would require implementation and organization, and these things, marvelous as they are in prospect, are extremely difficult and full of pitfalls in achievement. Once such an organization is on the scene, well and good. If it has still to make its way into being, the headaches and heartaches on the way to that goal are many and close together.

Which leaves us with reason for congratulation that we have such an institution as the Third Order of St. Francis. Of its nature it is a brotherhood, and a universal brotherhood, with the same founder and father, the same traditions and ideals, the same rule and government the world over. This in addition to the same Faith. Embracing men not only of the same tongue, but of all nations and tongues. A catholic society, like the Church herself.

Add to these good features that it is an organization that through self-discipline of the members in the principles of the Faith hopes to help mankind enjoy a fuller realization of Christian charity and justice. The Popes point that out as one of the historic and prospective fruits of Tertiarianism, while the rule to which the members pledge themselves before Mother Church, explicitly dedicates them to the promotion of peace wherever they can make their influence felt.

In other words the organization of which America's correspondent

dreams is a reality, except that it is far more universal in scope than the rather clannish and superman-ish looking implement envisioned in his prospectus.

What is lacking to this organization at present is further consolidation of organization such as now exists in the Third Order of St. Francis. We must improve every opportunity to keep our home forces in touch with one another, and we must seek and make opportunities to draw our brothers north and south as well as across the Atlantic and the Pacific into closer union with our own forces.

An international Third Order in fact and contact as well as in name looms more and more imperative as time goes on. Fifty years ago Leo XIII thought of it. Forty years ago Pius X thought of this same union of our forces for good.

Could anything be more timely than that those whom it concerns should make it the special subject of their periodic deliberations? Could our next national congress occupy itself with anything both more worthwhile and dearer to the heart of the Holy Father?

And no need for anybody within or without the Fold to hold his breath in dread anticipation! What is done, will be done carried by His light and grace, and by it alone!

Does anybody consciously wish to fight that?

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All the considerations of the intellect, all the convincing proofs of the learned, will not be strong enough to establish the soul in God and in the practice of virtue until the heart has been touched and penetrated. The reasons of the heart are the most convincing.

Once the heart has been surrendered to God and to his cause, nothing on earth can stop it on the way of perfection.—Parente, *The Ascetical Life*.

# SELF-COMMUNINGS OF A MARTYR

CHRISTIAN PERFECTION  
IN VIVID LESSONS

THE SOLILOQUIA  
OF VEN. PAUL HEATH O.F.M.

Requests for the original of the Father Heath passages which have appeared in our pages, lead us to believe that a translation of the holy martyr's Soliloquies or Lessons in Christian Perfection will be welcome to our readers. There is no complete text in English so far as we know. We here offer a translation from the Latin and the Italian texts published by the Quaracchi Editorial College in 1892 (third edition) and 1886 respectively. A sketch of the martyr's stirring life appeared in THE FORUM for July 1943 page 194.

The Soliloquies consist of twenty-five chapters, of unequal length. Written sometimes in the third person, or again in the second, or still again in his own person, or in that of our Lord, they are, as the original title indicates, the author's communings with himself, to encourage, cajole, chide, or pray himself forward on the way to virtue and union with God.

This approach accounts for the harsh language the otherwise gentle soul uses at times. But also it adds to the force of appeal in the lessons, if only the reader will apply them as directly to his own soul as the author applied them to himself. It is plain to see that the author wrote them with prison, disgrace, and death before him.—The Editor.

## CHAPTER 1

### Necessity of a Good Life

1. "Not everyone who says to me Lord, Lord, shall enter the kingdom of Heaven, but he who does the will of my Father in Heaven, shall enter the kingdom of Heaven" (Mt. 7, 21).

Many there are that talk and prate grandly, but there are few that really do what is good. God does not care for talk, but for a pure heart and sincere good deeds.

It is a great grace of God to keep the tongue well in check, so that it does not break out in offensive speech and sully the heart's purity with ill considered chatter. Indeed, why this eagerness to defend ourselves with brave words? And why this sharpening of the tongue against our weak neighbor, with whom we share the common misery of this pilgrimage?

Let our good deeds speak for us. They will make us pleasing to God. They will be our defense against the tongues of others and all other evils.

Rather, see what your Redeemer expects of you, what wholesome lessons he gives you, to what practices and efforts he invites you. You are to go down into the very depths of your heart and there lay the founda-

tions of good deeds; learning to prefer the will of God to any craving of your own will; not looking out for yourself, but seeking only the glory of your Redeemer; humbly prepared at every turn to find your cross, so as to offer yourself on it as a true sacrifice to God.

It is not enough to know about God. You must in all sincerity change your ways before you will begin to please God. It is not enough to read a great deal or to associate a great deal with devout people. You must honestly start being crucified with Christ if you wish to experience the sweetness of Christ in you.

2. How indeed is anyone to enter the domain of peace, that domain of unspeakable holiness, if he chooses to live in the utterly degrading slavery of a carnal life rather than to reach out for a pure and sincere conscience by faithfully resisting sin? If a person truly loved God, he would dread nothing in the world more than to be abandoned by God and excluded from the hope of eternal salvation.

How can anyone ever hope to win through to that heavenly city where they celebrate the triumph of all the elect for their most heroic victories,

if he is so content with this wretched life that he has no desire to get up out of the filthy grime of this world? For nothing unclean or defiled shall ever be permitted to enter the limits of that city.

How can anyone make his way along this trail of probation, through the narrow gate, past the flaming sword which God has set to guard the road to Paradise, if he is minded to put up with no occasion of patient sufferance for God's sake? For it is the pleasure of Christ by means of such occasions to make people perfect and train them in the way of genuine Divine love.

If Christ did not attain to his glory except by humbly embracing my cross, however do I hope to find Christ except by patiently carrying his cross?

Well then, if there is no arriving at partnership with Jesus except by submitting myself simply to the cross, let all the annoyances human kind can offer, crowd in upon me, so that I can enjoy Jesus in that way by means of the cross. For I should prefer to be refreshed with a single word of Jesus in death itself, than to find myself without him amid all the advantages this most futile world can afford.

How will those people endure the sentence of the Judge, the terror of death, the stinging bite of an outraged conscience, who here pronounce never a sentence of penance against themselves? Who live as if they were never to take leave of life? Who give their inward man no chance to come out of the jail of their passions and the vanities of nature? What are wretches like that, whose lot can never be pitied enough —what are they to do and say when they feel the dread stroke of death and judgment at their very door?

Then they will wish they had preferred humble attendance on Christ to all this treasury of pride. They

will be sorry that they have neglected the present time of grace in such a foolish way.

3. All those will be sorry who here on earth found it beneath them to acquire the true knowledge of God. I call that the true knowledge of God by which we acknowledge God not so much with the understanding as in deed and fact; by which we bravely withstand sin and vice as being opposed to God; by which we set ourselves down as truly frail, worthless, and undeserving of anything good while we take God alone to our very heart as alone deserving of all glory.

All the godless will be sorry, they who take such little account of the suffering of Christ and that heavy cross he carried for them; who would rather have the comfort and satisfaction of temporal goods than the sweet companionship of Christ, without a thought of how vain and feeble is the consolation of things temporal, and how futile and unreliable is human attachment however much it appears to be led by the honorable motives even of virtue and holiness.

They will be sorry, with a remorse that shall be for all times fruitless, who now have no wish for sorrow while they have the time for fruitful remorse; who now have no wish to carry their temporal cross so they can escape the cross of eternal woe hereafter; who now are out less for a good life than for a soft life, a protracted life, regardless of how much it be burdened with vice.

Oh then, follower of Christ, for love of whom Christ has given himself up so entirely in the hope of uniting you with him altogether in the inseparable bond of charity: do let no chance go by to increase your merit before Him who out of sheer love for your welfare gives you day by day the opportunity to practice virtue.

If you think it is against your dignity to subject yourself to his yoke, how much more against your dignity will it be to bow to the vile yoke that sin is, or to be pitched after death into the stinking jail of the place that is Hell. Not he is the more noble whom men glorify with their favor, but he who is adorned with the greater merit before God.

You can never be really pleasing to God, or mount to a genuine height of virtue, if you do not labor hard to overcome yourself, being content even to see yourself abased for the love of God.

4. Turn where you will and live where you will, you cannot evade the snares of enemies for long unless you wield your weapons on your flesh, to the effect that God alone becomes your commander, to make the path of virtue sweet to you.

Nor will you find the light of a good life if you still have a fondness for the darkness of an evil life. Nor will you strike off the cruel tyranny of sin if you still nourish the root of self-love within you.

Neither will you find that you have the fruit of good works if in what you do, you keep your eye on the favor of men. Nor will you be long without fault if while neglecting yourself you bother about the faults of others.

You will do well by yourself if you always keep your unworthiness before your mind, as if up till now you had done nothing good, and deserved no preference before anybody; regarding yourself as a person put here to be on continual probation, a person that must let himself be broken by no hardships and no humiliations in order to prove himself a true soldier of Jesus Christ.

For the more cheerfully you serve under Christ, why the more lavishly will there increase in you the grace of Him who can fetch you unhurt

through all your enemies. The closer will you approach to God, who will fill your mind with true peace. And, too, the greater will be your elevation in Heaven, where your delight at having borne things of the kind will be something boundless.

## CHAPTER 2

### The Merit and Fruit of a Good Life

1. "He who overcomes, shall possess these things. And I will be his God, and he shall be my son" (Apoc. 21, 7).

You are truly a conqueror, truly my son, when you triumph over yourself; when, in the knowledge of your own weakness, you put yourself altogether in my keeping and control, subjecting yourself to that discipline of mine by which I test the sincerity of all my children.

No matter what care you take, nor yet how holy you might be, you cannot live without conflict. For I know how harmful to your soul it would be if you were long to enjoy self-complacency, and how useful it is to you if, accustomed to frequent effort, you persevere steadfastly in my love.

So, why do you seek to be rid of your yoke, since neither I, your redeemer, nor yet any of my other servants won out without that yoke? Yes, the holier and the dearer they were to me, so much the more humbly did they lay themselves out to endure for my sake.

If there were nothing that you could suffer for me, you could not attain to the delight which is mine, the delight with which I am accustomed to refresh my friends in times of stress. Nor could you find your way into my kingdom if you were to try it on any other way than that on which I have preceded you.

Believe it, it is not my cross but your own cross that so disquiets your mind. My cross consists in the sweet practice of virtue; that is the only sign in which all my ser-

vants have conquered. Your particular cross is your self-will and your perverse attachment to yourself; rid of them, you would feel no cross.

That is the heavy cross that presses hardest on people of vicious habits; and although in the blindness of their mind they do not at all times sense its bitterness, still they are never really free of the misery it causes, because in giving way to nature's passions they keep aggravating that cross and carrying it constantly with them. While they want to save themselves from one annoyance, they plunge themselves into a thousand more grievous annoyances.

So get away from yourself as from the tinder of all evil. Bravely stoop your self-will under my yoke, and you will feel the sweetness of virtue rather than the hardness of the cross; for then I shall truly be your God, one sweet and lovable in the highest degree, while you will be my son, one truly pleasing to me and an heir to my kingdom.

2. Bear up faithfully, therefore, for the little space of this short life, since no affliction will last forever, nor will it go beyond what seems good to me.

Think of the lives of my servants; of the humility, the eagerness with which they laid their souls out to bear any humiliations whatever for my sake; of their vigorous attachment to poverty and disregard of the world, such that you may well be ashamed on reading of their example and finding yourself still so cold in your love for me.

Think how steadfastly their spirit stood out for my name's sake against all manner of occasions, letting themselves be torn from me by no love of things temporal, by no torment of adversity, by no deceitful promise of prosperity. Think of the meekness, the lowliness of mind with which, wherever they found

themselves, they kept their gaze on me, their Lord, unwilling to let any manner of well-being in this life abate their accustomed zeal.

Yes, and think of the great recompense they have had for their labors, heaping, shaken down, and overflowing as it is. Nor shall they ever again for all eternity find themselves in any manner of this world's miseries, be they of soul or body; because here on earth in the midst of all sorts of misery they kept pleasing to me.

Nor shall they ever again experience the affliction of want, nor the inclemency of weather and cold, nor bodily fatigue, nor any weakness of spirit; because here they learnt the lessons of human insufficiency and were afame with desire for the heavenly life, aware that this poor world is no lasting abode and that true happiness cannot be found in a life so beset with shortcomings.

Nor shall they ever again suffer the loss of their goods, or persecution at the hands of their fellow men, or the temptations of the Devil; for they have entered upon that rest from all such things for which they made so brave a fight.

3. Keep reading the lives of the saints, which I have left as an example to you, not so much to know the facts as to break up the hardness of your heart at sight of their zeal.

For they were ablaze with desire for me to such an extent that they regarded nothing as disagreeable and hard if it could make them pleasing to me. Their wealth lay not in gold and silver, but in the possession of the virtues for which they entreated me with daily insistence. They knew of no books except my suffering and my will. They were so simple of faith, so resigned, that I could do with them whatever I pleased, and yet they would complain that they were un-

(Turn to page 284 col. 1 below)

## GOD IN THE LITTLE

THE LITTLE ARE GREAT  
WHERE THE GREAT FAIL

BY FR. CUTHBERT GUMBINGER  
O.F.M. CAP. (10)

IT IS NOW A LITTLE OVER FIFTY years ago since Brother Conrad Birndorfer O.F.M. Cap., now St. Conrad of Parzham, passed to his glorious eternal reward (April 21, 1894). It is good to recall the saint and his glory at this time, when retribution is catching up with certain of his seeming great compatriots.

Brother Conrad was a simple Capuchin lay brother who for more than forty years had acted as porter of the great pilgrimage shrine of our Lady at Altoetting Bavaria. In his humility and sweet charity he did no more than in that way to serve the brethren and the people who flock to the shrine by the thousands throughout the year.

From early till late Brother Conrad was faithful to the monotonous and often thankless task of opening the door, answering questions, and frequently receiving unmerited abuse. Witnesses have testified that some days the brother had to open the door for as many as 200 calls. Boys would play tricks on him and ring the bell, only to disappear when the brother opened the door. Beggars would complain of his lack of charity, no matter how he tried to satisfy their needs. People from far and near, men, women and children, clustered around him at the entrance, each demanding information, food or advice.

Keeping cheerful and calm in such an office for over forty years, Brother Conrad went from his lowly station to the altars of God, whereas in his country and so to say in the same neighborhood another person went from dizzy heights to an abyss of infamy.

Tested by Little Things

THE SUPERIORS AND BRETHREN

were satisfied with the manner in which the saint performed his duty. Yet probably few of them realized the heroic sanctity of the meek and gentle porter.

Besides satisfying the many pilgrims, Brother Conrad had to pay the bills turned in by merchants, and had to record the expenditures. It was his duty to enter the Mass intentions and alms, call the priests and brothers to the parlor for consultations and other visits. Since the monastery had no call-bell, this meant the saint had to climb stairs throughout the day to reach the persons called for.

In addition he took care of guests and called priests who wished to say Mass early, seeing to it that the altars were in readiness and that the priests received a breakfast in time.

In his long life as porter the saintly brother had thirteen local superiors, each of whom made some new regulations and each of whom was entirely pleased with the prompt obedience and self-sacrificing spirit of the venerable porter. The saint betrayed a remarkable memory as well as holy prudence in performing his duties and in speaking to people. Nothing escaped him, and his words of wisdom were brief and pointed.

He became known to thousands of people, some of whom returned frequently to Altoetting's famous shrine of Mary. To all Conrad was the gracious yet reserved and station-conscious religious, with a face of holy earnestness and a modesty of demeanor that bespoke a life of prayer and union with Christ. Heavy was his work and constant his occupation. Yet he learned the secret of God's saints and lived in close intimacy with Christ and the Holy Spirit, who dwells in our souls through grace.

### The Art of Recollection

IT IS AN ASTONISHING FACT THAT Brother Conrad was one of the greatest men of prayer of the last century. Only in Heaven shall we know how much the Church owed to his prayers while he went about his humble tasks as doorkeeper. He slept little and prayed much. Every moment he could spare was spent before the tabernacle.

In his office he had a fine crucifix and a beautiful statue of the blessed Virgin. Many a time during the long day he cast eyes of love and devotion toward these sacred images. Many a time he pointed to Christ crucified to console the poor and the afflicted. Or again he would teach the children and poor sinners to love and trust the Mother of God, who is all powerful with her Divine Son.

Christ and Mary were the light and joy of Conrad's life. "The Cross is my book," he said time and again. Meditating on our crucified Lord, he seemed to do everything for the sake of his love. As to Mary, the gate of Heaven and the Mother of Divine grace, his devotion to her knew no bounds. He delighted in her feast days and in decorating her statue and altar.

He kept a tiny rosary of the Immaculate Conception in his left hand almost always. Our Lady rewarded this sign of love, for, when his body was exhumed, the left middle finger, which had held the chaplet, was found to be exceptionally well preserved. He treasured his diploma of enrolment in the Archconfraternity of the Holy Rosary, and wrote some pertinent notes on it regarding devotion to our Lady.

### Speedy Course to Glory

MARVELOUS WAS THE COURSE OF Conrad's glorification. Revered by many as a saint even in his lifetime, he was honored by still more after death. People asked for his

picture, and prayed to him in all their needs. Many were the testimonials of help in need ascribed to the good porter.

Happy at the holy fame of their brother religious, the Bavarian Capuchins petitioned the Roman authorities for leave to begin the process of his beatification. Conrad's mortal remains were exhumed October 14, 1913, and placed in a special vault of the old church of St. Anne at Altoetting. Many witnesses testified to the brother's heroic virtue, and his few writings were approved by the Church.

The local acts of the brother's process were presently translated into Italian for the introduction of the cause in Rome. The Italian acts run to 2,300 pages, filled with unique and glowing testimonials; they are indeed twice the size of the acts for the beatification of the Little Flower.

In May, 1924, Pope Pius XI signed the introduction of the cause at the Roman court. On the feast of Our Lady's Assumption, 1928, the pope declared the virtues of Brother Conrad heroic and gave him the title of Venerable. In his address that day the pope said:

"How timely for our age is the edifying example of this pious, magnanimous lay brother, the humble, lovable Brother Conrad, who renounced all material possessions to devote himself to a life of self-denial in the austere garb of a Capuchin! What a contrast to worldly men! What an edifying subject for meditation!"

In May, 1930, two miracles wrought at the intercession of Brother Conrad were approved by the pope, and all was ready for the beatification.

The latter took place Trinity Sunday, June 15, 1930, amid the jubilation of all who love the hidden life of prayer and penance.

## On To Sainthood

DEVOTION TO BLESSED CONRAD both within and without the order surprised the authorities by its volume and intensity. People in all continents began to pray to Bl. Conrad. Testimonials of favors received through his intercession multiplied. In Altoetting people crowded the church to honor his relics.

In September, 1930, all Bavaria turned out to honor the humble brother with an eight-day celebration. He was the first German of modern times to be raised to the honors of the altar, and a goodly number of people were still living who had known him in life. As many as 3,000 letters a week arrived at the Capuchin friary of Altoetting to be placed on the tomb of the holy brother. They contained requests of all sorts, in many languages, or expressed thanks for favors received.

Various miracles were ascribed to Conrad's prayers after his beatification. A Sister Superior threw a relic of the brother into her burning convent, and the fire stopped at once. People in dire need of money received it as it were from nowhere. Some most hardened sinners were converted. Many cures were reported as miraculous.

The Holy Father was requested to reopen the process of the holy brother with a view toward his canonization. The pope marveled at the great devotion of the faithful and the number of favors granted. Two miracles of instantaneous cures were especially approved by the pope for the brother's canonization.

The Holy Father set the date of canonization for Pentecost Sunday, May 20, 1934. The jubilee year of the Redemption had just closed on Low Sunday, and the year had witnessed the canonization and beatification of a great number of God's servants. With a delicate sense of

paternal affection the Holy Father decided to canonize the humble brother alone.

The whole Catholic world rejoices in St. Conrad of Parzham and gives glory for him to Christ crucified and to Mary, the Help of Christians. Pope Pius XI declared of St. Conrad:

"This saint teaches us fidelity to duty, to the laws of God. If only all would lift up their mind to the will of God, which manifests itself in the various states and paths of life, what a source of peace and holiness would it be for individual souls and for all nations. St. Conrad teaches something practical that all of us can imitate—even those who discharge the more lowly offices in Society. Even the poorest of mankind can arrive at great holiness of life. See in St. Conrad a grand practical lesson applicable to all, of love of God and man, devotion to Christ and Mary, and fidelity to one's duties."

It is a record that St. Conrad's was the shortest case in canonization history for the Roman process, and also that the process was begun and finished by the same pope.

## Honors Amass

IT IS NOW FIFTY YEARS THAT ST. Conrad left the world, poor and humble, yet today the world itself is too small to contain his glory. As the Holy Spirit writes: "Those that love thee, Lord, shall shine as the sun shines at his rising" (Jud. 5, 31). Kings, cardinals, princes, bishops, merchants, beggars, soldiers, men, women, and children have sought the glorious tomb of Conrad in the past decade.

The world honors him, but he is especially loved by his order and his people in Bavaria. For centuries to come April 21 will be a day of joy to the entire order of St. Francis and to all Bavaria as the feast of St. Conrad, who sanctified himself in humility, love and prayer.

Since 1934 St. Conrad has been honored in many ways. Chapels, altars, and religious houses have been dedicated to him. In this country almost all the Capuchin churches and friaries have altars and statues or pictures of the saint. The Capuchin province of St. Joseph (10) has dedicated its school for brother candidates to St. Conrad.

In the fall of 1938 Fr. Kilian Henrich O.F.M.Cap. honored St. Conrad by instituting the Order of St. Conrad, to be conferred on well deserving officials of the Catholic Boys Brigade of America, of which Fr. Kilian is a co-founder. Fr. Kilian and the other officers of the national board of the Brigade sent the insignia of this new order (a silver medal and ribbon) to Altoetting.

On Saturday, October 29, 1938, before a great crowd of the faithful, Fr. Joseph Anthony, the vice postulator of St. Conrad's cause of canonization, placed the insignia on a great statue of the saint. It was the greatest distinction the saint had received since his canonization. As Grand Master of this new order St. Conrad is revered as a patron of youth. His own youth was innocent and devoted to God. During his long life young people were his special care and joy. He would teach the children to pray the Rosary and would at times sing hymns with them in honor of Mary and of the Blessed Sacrament. Fr. Kilian founded this Order of St. Conrad to give youth a new patron and model, and to thank the saint for favors received.

The insignia of the order are now preserved in the museum of Altoetting.

#### A Patron for Our Day

ST. CONRAD IS A MAN OF OUR times. His message is that of earnest prayer no matter what our state of life. His message is also

one of penance and devotion to duty. Still more, his message is a call to all who follow Francis, to cherish tender love for the incarnate Word in his sufferings and in the Blessed Sacrament, a devotion intimately joined with loving confidence and entire dedication of the soul to the Mother of God, Mary Immaculate.

Conrad is a teacher of this devotion to Mary in an excellent degree. From youth to old age and death Mary was his joy and his hope. Unlettered in worldly science, the humble porter thus had the wisdom of the saints.

The Third Order too can claim St. Conrad as a brother. He was a secular Tertiary from 1841 till his entrance among the Capuchins in 1849. He prized his fellowship in the Third Order and showed his zeal for holy religion by promoting the good work of no less than eight societies. He was a member of a perpetual adoration society. In 1842 he joined an Early Mass Association. The next year he was enrolled in the Mt. Carmel Scapular Confraternity. He later became a member of the Men's Society of Mary at Altoetting, and the Heart of Mary Confraternity for the Conversion of Sinners.

Other memberships were in the Society of the Holy Trinity at St. Salvator, a fraternity to console the dying; the Society of Christian Young Men for the Preservation of Purity under the protection of St. Aloysius; and later, as a Capuchin, the Archconfraternity of the Sacred Heart.

Popular English works on the saint's life are those by Fr. Andrew Neufeld O.F.M.Cap. (St. Bonaventure Monastery, Detroit, 1932); by Fr. Dunstan O.F.M.Cap. (the Friary, Crawley, Sussex, 1934), and a pamphlet, Our Lady's Porter, by Father Noser S.V.D. (Mission Press, Techny Ill., 1932).

## SOIL FOR THE LITTLE FLOWER

THE TERTIARY MOTHER  
OF SAINT THERESE

BY FR. MARCELLUS MANZO  
O.F.M. CAP. (10)

THERE ARE FEATURES IN THE spiritual countenance of Saint Therese of Lisieux which are unmistakably Franciscan. Pope Pius XI, in his brief of the beatification of the Little Flower (September 29, 1923), expressly notes this spiritual resemblance, as he compares her with St. Francis of Assisi. "Saint Therese," he says, "'budding forth in the practice of all virtues, excelled for burning love of God; as with Saint Francis of Assisi, there resounded in her soul the canticle of love."

Apart from the Little Flower's burning love of God, Fr. Remigio de Papiol O.F.M.Cap., speaks of her fervent devotion to the sufferings of Christ, her thirst for souls, and the Gospel ideals of her life (*La Fisionomia Franciscana de Santa Teresita del Niño Jesus*, Editorial Franciscana, Barcelona, 1930). All these, he points out, are eminent characteristics in the life of the Seraphic father St. Francis. They are traits of Franciscan sanctity, which found expression in the holy life of St. Therese of Lisieux.

### Tap Roots

WHENCE THIS RESEMBLANCE OF the Little Flower to St. Francis of Assisi? Why those Franciscan features characterizing the sanctity of this daughter of Carmel? Father De Papiol answers these questions. He gives an account of the strong affinity between the spirit of the Carmelite reform and the spirit of the order of St. Francis, and lays stress on the influence exercised on that reform by the sons of St. Francis, such as St. Peter of Alcantara and Fray Alonso Maldonado, who played a dominant role in directing and consolidating the Carmelite reform of St. Teresa of Avila.

A more direct Franciscan influ-

ence on the Little Flower, however, is due to St. Therese's Tertiary mother and to a certain Franciscan father. In her *Autobiography* (Ch. VIII) St. Therese herself speaks of these two influences, but does not mention their Franciscan affiliation. Her mother, we know, was the guardian angel of the early, formative years of her childhood. The Franciscan father was the retreat-master who gave a definite orientation to her spirituality in the early years of her religious life.

St. Therese gives a clear account of the help and influence coming to her from this son of St. Francis. She says:

"During the general retreat following my profession, I received great graces . . At that time I had all kinds of interior trials which I found it impossible to explain to anyone. Suddenly I was able to lay open my whole soul. The father understood me in a marvelous way. He seemed to divine my state, and launched me full-sail on that ocean of confidence and love in which I had longed to advance, but so far had not dared. He told me that my faults did not pain the good God, and added: At this moment I hold his place, and I assure you from him that he is well pleased with your soul. How happy these consoling words made me! I had never been told before that it was possible for faults not to pain the Sacred Heart; the assurance filled me with joy and helped me to bear with patience the exile of this life. It was also the echo of my inmost thoughts."

"Who was this holy religious," asks Fr. de Papiol, "who so admirably understood the soul of Sister Therese and encouraged her to go forward on the path of confidence

and love?" He answers the question himself and tells us that it was a son of St. Francis, Father Alexis of Caen, of the Order of Friars Minor. As authority he quotes the Carmelite Father Javier, who wrote one of the first detailed lives of the Little Flower (*Vida de Santa Tere-sita del Niño Jesus*, Casalleras, Barcelona, 1925).

#### The Saintly Mother

THOUGH THE FRANCISCAN FATHER Alexis may have set St. Therese on that sure path leading to those heights of sanctity which we all admire, yet we must not forget the fundamental influence on her character by her Tertiary mother. Mrs. Zelie Martin was indeed a practical Franciscan Tertiary. Carmelite Father Javier expressly states the fact in the above mentioned life of Saint Therese. A similar statement was made by the sisters of the Little Flower in the process of her beatification. Moreover, anyone reading the life of this exemplary mother, and studying her life of piety and devotion, will be convinced of her Franciscan spirituality.

The second chapter of the Third Order rule concerns the Tertiary's manner of living. In the life of Mrs. Martin, anyone acquainted with this chapter may trace the observance of practically each point in her manner of living.

As a young girl Mrs. Martin received her education from the Ladies of Adoration at Alençon. After her graduation she expressed the desire to enter religious life, but advised otherwise by a certain religious superior, she married Louis Martin (who by the way also was a Tertiary of St. Francis) on July 13, 1858, at the church of Notre Dame in Alençon.

"The newly married couple," relates Father A. H. Dolan O. Carm., (*The Little Flower's Mother*, The Carmelite Press, Englewood N.J.,

1942), "felt each day increasingly the benefit of their mutual labors. To her practical sense, rare energy, and increasing activity, Mrs. Martin joined an admirable spirit of the deepest faith. One ambition dominated her life: she had appropriated to herself the maximum of St. Francis, Labor that in all things God may be better loved."

This Franciscan maxim, placed at the very outset of her married life, is very significant. It seems it was about this time that Mrs. Martin embraced the Third Order rule. It also seems to point the fact that she was truly an active member as a Franciscan Tertiary, for the maxim speaks of action, of true Catholic Action, employing as a means the spirit of the Poverello of Assisi.

#### Home Life

FAR FROM THE DICTATES OF THE world with regard to fashion and dress, Mrs. Martin was guided by the Tertiary rule which says (2-1): "In all things let the members of the Third Order avoid extremes of cost and style, observing the golden mean suited to each one's station in life" (Standard Version prescribed for the United States). It is said that Mrs. Martin could not even bear mention of any vanity, frivolity, or fashion (de Papiol, *op. cit.*). She had no time for worldliness, and still less for frequenting dangerous stage plays and amusements, forbidden also by the rule (2, 2). Together with her husband she consecrated the first hours of the morning by assisting daily at the half-past-five-o'clock Mass and receiving holy Communion, in keeping with what the rule encourages in 2-11 and 2-5.

The spirit of prayer pervaded the home. Prayers there were always said in common. Among the prayers said in common, evidently the prayers before and after meals were no exception. She was a Tertiary, and Tertiaries "devoutly say

grace before and after meals" (2-3). Her frugality in eating and drinking, as well as her observance of days of fasting and abstinence as enjoined by the rule (2, 3 and 4) can be gauged by the spirit of mortification and penance with which she faithfully observed all the fasts and abstinences of the Church (Dolan, op. cit.).

Despite the fatigue caused by heavy and absorbing work, we are told that Mrs. Martin was ever faithful to her works of penance even during her last illness. In fact, eight months previous to her saintly death she declined to take the meal prepared by some relatives, reminding them that it was her duty to observe the fast on Ember days (de Papiol, op. cit.).

#### Home Atmosphere

UNDERSTANDING THE SACRED RESPONSIBILITY of a Christian mother, Mrs. Martin gave herself without reserve to the education of her children in Christian fashion. In that point again Mrs. Martin followed her Third Order rule, which says (2-8) : "In their daily life let them strive to lead others by good example, and to promote practices of piety and good works. Let them not allow books or publications which are a menace to virtue, to be brought into their homes or to be read by those under their care."

This point of the rule was observed in the Martin home with great exactness. Father Dolan (op. cit.) tells us that the lives of the saints were regularly read every evening at the home of the Martins. Indeed such reading was not only the preferred but the exclusive reading. Says de Papiol: "The doors of her home were always closed to all unhealthily publications. No other periodical was allowed in it except *La Croix* (a Catholic daily of Paris), the reading of which was, however, forbidden to the girls."

Mrs. Martin's careful watchful-

ness over the moral health of her home was equaled by her seraphic charity towards everybody. Authoritative sources tell us that Madame Martin was as charitable as she was devout. She was always ready to help in whatever unfortunate cases happened to come her way (de Papiol).

One incident in particular is recorded that reveals her charitable disposition in all its heroic beauty. One of her servant girls, very young in years, fell a victim to articular rheumatism. The parents, being extremely poor, could not bestow the necessary care on the afflicted girl. Knowing the sad condition of the family, Mrs. Martin volunteered to help the poor girl. For several weeks this model Tertiary stayed at the girl's bedside, offering her services night and day until the girl was completely cured (de Papiol).

Such tender and sacrificing charity is not surprising to those who understand the letter and the spirit of the Tertiary rule. St. Francis had the seraphic way of seeing God in his fellow man. That spirit pervades his rule, and that rule guided Mrs. Martin. The manner in which she practiced love of neighbor clearly points to the words of her Third Order rule, which exhorts all Tertiaries: "Let them earnestly maintain the spirit of charity among themselves and towards others" (2-9).

#### The Legacy

THIS SPIRIT OF SERAPHIC CHARITY, of true love of God and sincere love of neighbor, put into practice by Mrs. Martin, influenced all the children of the Martin family and in particular little Therese. "This family so intimately united," says Father Dolan, "this atmosphere so amiable and yet so holy and religious, with faith animating all their relations and penetrating all their acts, could not but react strongly on (Concluded page 288 col. 1 below)

## THE OBSTACLES TO PEACE

WHY WE  
DO NOT SEE AND DO

THOUGHTS FOR  
TERTIARY PEACE YEAR

Ninth of a Series on the Tertiary's Vocation as Peacemaker

TO ACHIEVE EVEN HIS NATURAL destiny, perfection, and happiness on earth, man in his fallen state needs the light of God's grace to see what should be done and the strength of God's grace to pursue what should be done. There will be no true peace among men and nations until they appreciate the need of God's grace, of help from on high.

Man must go on his knees to God—with his mind, so that he will accept the need of God's guidance, and with his will, so that he will humbly ask God to see him through to his happiness and to peace.

### 1. The Great Evil

1. But as through original sin the human mind has become affected so that man does not always see well what is good for him, and the human will is affected so that man, even seeing, does not always choose readily what is good for him: so through personal vice and sin man's passions keep making things worse.

He sees less and less what is good for him. He is less and less ready to do the right thing even when he sees it. He is inclined to see only the present object and satisfaction of his passions. He is more and more inclined to follow the lead and prompting of his passions, against the dictates of his better self, his conscience, his God.

This is the evil state of which St. Paul tells (Rom. 7, 23): "I am delighted with the law of God according to the inner man, but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members." Through original sin and frequent personal indulgence of the evil tendency, the light to see and the will to do what is right grow dimmer and weaker.

Pope Benedict XV (Sacra Prope- diem) describes the vicious circle:

"It is these vices that attach to our age the shame and blame that, while making steady progress in all that pertains to the convenience and comfort of life, in a more important matter—the duty of good and up-right living, it seems to be miserably backsliding to the infamies of pagan antiquity.

"Naturally; for the more clouded becomes man's vision of the eternal blessings laid up in Heaven, the more do the transitory goods of earth entice and enslave him. Once the mind, however, has turned earthward, it is liable to grow gradually weak and dull, and loathing things spiritual, ultimately to lose taste for anything but the delights of passion."

2. Thus the sad course runs. Indulgence of passion beclouds the mind; the mind beclouded sees less and less the good will of God for man; the less vision of the spiritual and supernatural, the more indulgence of passion, until the abominations are reached in which the old pagan world had sunk when God himself had to come and save it.

Here is the explanation of the fact over which you may often have wondered, of the triumph of falsehood over truth in popular opinion and of vice and sin over the beauty of good living in public morals. Where the Evil Spirit is not directly at work, man has so many tendencies in the wrong direction, and these tendencies are so strong and they so take up his attention and affection that he keeps giving them preference over the better things, even the plain truth and the plain will of God.

And again, it is not only the little man, you and I in the little matters that concern us; but the great statesmen as well and the interested businessmen back of them, and when all is said you and I abetting both the politician and the businessman—all of us letting our passions lead us around to the same disastrous end of temporal as well as spiritual happiness.

For when we see a threat arise against the satisfaction of our passions, it is not our passions we fight, but the person or condition coming between us and satisfaction. What if as a result our life comes tumbling about our ears? What if the world goes to war? What if God's Church itself is the victim? What if civilization goes to smash? These things are no longer seen, or if seen, sacrificed.

## 2. The Worst Offenders

Pope Benedict's peace encyclical points especially to two human passions which he holds responsible for our backsliding to pagan abominations: boundless craze for possession, and insatiable thirst for pleasure.

1. The two passions interlock, both in what gives them their impulse, and in what harm they do, to individuals and to the social order.

Where people begin living for pleasure, others get envious and are also stirred to live for pleasure. But for pleasure you have to have money, and so the race is on. It is not only a matter of shows and dances and dinners and parties. It is general flight from everything annoying, from the farm to the city, from a home of one's own to an apartment hotel, from the cold of winter and the heat of summer to more favorable climes for each; by auto and still more expensive auto, and from expensive travel to a yacht of one's own; from mother and chil-

dren doing the housework to servants and more servants, and no children!

And all that takes money and more money, takes time and more time, leaves less and less desire and leisure for the thought of God and of others.

Meanwhile, if money is made, it stirs the feel of power. A big business must become a bigger business, must swallow up other business and industries, must seek to drive competitors out of the market. If not by fair means, then by foul means. If not by peace, then by war. There is your international complication.

2. And as you build up your big business and your pleasurable life, if you cannot make profits otherwise for yourself, you shave on wages and you underpay, or you default one way or the other on contracts. Unrest between capital and labor ensues, bitterness and envy of the have-nots against and haves, with cries for socializing and communizing on one side, while on the other some shrewd calculator, by fair plea and foul plea, on the wings of party or by coup or clique, takes all the power to himself.

Some man or party becomes god, to dictate the very religion and morality of the people to the total enslavement of their consciences. What one man and party can do in one country, another man and party do not see why they should not do in some other country. And no two such totalitarian overlords or systems can or will exist peaceably side by side in the world. Two total powers of necessity spell total war on each other. There again is the international complication.

And always at the root that insatiable craving for pleasure and possession! If it is in you and me and we give way to it, by what fairness

may it not be in the other fellow and he give way to it?

It will not do! It ends as it ended in 1914 to 1918, and the years following that fatal period twenty-five years ago when Benedict XV wrote his *Sacra Propediem*. It ends as it is ending in 1939 to 1945, the real end of which period is not yet—the Church of God ravaged, civilization staggering!

3. What must still happen, to open the eyes of the world? What must still happen to open your eyes and mine? So that at least we shall begin to see that not the utmost of pleasure and money we can get is the aim of life, but godliness with contentment?

Pope Benedict says: "Let our Tertiaries give these matters their serious attention, and they will understand what the age expects of them as followers of St. Francis."

Pope Benedict does not say: What the age expects of statesmen and politicians and totalitarian overlords; nor what the age expects of the rich, of Capital or Labor, of the other fellow. He says: What the age expects of Tertiaries as pledged followers of St. Francis.

Is Mother Church just making a feint and a pretense when she has you come forth to the altar at your profession, there pledging you publicly before God and mankind that you will keep the Commandments while you observe the rule of moderation and charitable generosity to-

ward others? Does she mean it when she says you are to observe moderation in the cost and style of your living appointments as well as in the pursuit of amusement and pleasure? Is it for a little holy by-play among yourselves and a neighbor or so, when she pledges you to allay discord wherever you can by means of the spirit of charitable good-will toward everybody?

No indeed. Mother Church has that Spirit of God, which our Savior said he would send to her from the Father. And in the fulness of that Spirit Mother Church realizes that as great evils start from small beginnings, so do great blessings begin with modest efforts. Your effort and mine are to be such a modest effort toward a great blessing.

Never mind the results. God will take care of them. He took care of them in St. Francis' case and day. He will take care of them in your case and day.

But as the fever of having and enjoying is contagious, beginning with such as you and me: so is the holy spirit of moderation and renunciation catching, beginning with such as you and me. We must make the spirit popular. We can do that by ourselves keeping strictly within God's commandments — that above all, and for the rest living and spending, ourselves and our means, not that we may have the utmost of money and pleasure, but that others may rise with us to a Christworthy existence.

### THE HOME

THE HOME? It is the soul in it. The furniture, the carpets, the walls, they are not the home. The home is the heart in it, the warmth, the harmony, the love, the union of sentiment in it.

The home is the nursery of self-respect and good morals. It is a refuge in storms and dangers, the lighthouse for the time of darkness. It is the tree to give refreshment to the weary wayfarer, the white pillow for the sleepy child.

The home is all that is beautiful, good, lovable, peaceful, restful, noiseless. It is the place we keep looking back to with homesickness wherever we are, wherever we go. — A. Horvat.

# THE VESTMENTS

HOLY THINGS  
WITH A HOLY MEANING

BY FR. PHILIP MARQUARD  
O.F.M. (5)

The Twenty-first of a Series on the Sacramentals.

THE VESTMENTS OF THE PRIEST AT the holy Sacrifice and other Divine functions are sacramentals replete with instruction and piety. They are distinctly Catholic and serve much towards enhancing Divine worship.

## 1. Origin and Development

1. The vestments of the Catholic priest are not derived from the Jewish religion of the Old Testament. They rather have their origin from Graeco-Roman secular dress.

In the very first days of Christianity the priestly dress did not differ from ordinary street wear, although special secular garments were set aside solely for the Divine functions. The early Christians would have been scandalized to see the holy Sacrifice offered in soiled or worn garments.

After the Church came out of the Catacombs, there was a definite step made in distinguishing liturgical vestments from secular dress. Rubrics prescribing the particular form of the vestments and the times when they were to be worn were also developed. The council of Trent declares that the use of vestments in the Church rests on "Apostolic prescription and tradition."

Catholics have always held fast to the principle that there is nothing too good for God. So they have made the priestly vestments from the best materials. After all whatever is precious in the world comes from God, and should be dedicated to his glory. As we read in the Prophet Aggeus (2,9): "The silver is mine, and the gold is mine, saith the Lord of hosts." No better and nobler use could be made of these costly metals that to use them in

the worship of him who has formed them from nothing and has given them as a gift to us.

2. The blessing of vestments commenced very early in the Church. We find the oldest known formula of blessing in the Pontifical of Reims. It dates from the end of the ninth century. From the twelfth century on the forms of blessing are very numerous.

Not all the liturgical vestments require a blessing. Those for which it is demanded are amice, alb, maniple, stole, chasuble, and cincture — all the vestments used at holy Mass.

3. All denominations of Protestantism reject the true doctrine of the sacrifice of the Mass and of the priesthood. To be logical they would also have to do away with all the priestly vestments, because these are so intimately connected with the holy Sacrifice. Yet very few Protestant bodies follow this logical course. The reformed churches of Calvin and Zwingli alone made the clean sweep.

In accordance with their rejection of celibacy and the degrees of Holy Orders, the Lutherans did away with the cincture, the symbol of chastity, as well as with maniple and stole, the insignia of the higher orders. Alb or surplice and chasuble were kept for the communion service.

In the Anglican church, the first edition of the Common Prayerbook permitted some of the vestments. When Calvinism gained ascendancy, only the rochet and surplice were allowed. Later, when Puritanism dominated the Protestant scene, not even the surplice remained in uni-

versal use. With the revival of ritualism among the Anglicans the old liturgical vestments are becoming common again. This all is just another instance of the eternal seesaw that goes on in man-made churches.

## 2. The Symbolism

The main liturgical vestments of the Roman rite are amice, alb, cincture, maniple, stole, chasuble, cope, dalmatic and tunic, and surplice and rochet.

In wearing the sacred vestments the priest as it were hides his identity. It does not make any difference who the priest is, for the time being he is acting for Christ. It is Christ who really offers the Sacrifice.

The symbolism of these vestments is manifold. The two main significations, moral and allegorical, are brought out in the prayers the priest says in vesting with them, or in the rite of ordination by which the bishop confers them, or in the rite of degradation by which the vestments are stript away.

1. The moral symbolism of the vestments indicates the different virtues which the priest should possess as he takes the place of Christ at the altar.

The priest puts on the amice first. It is an oblong piece of linen with two ribbons attached to it for fastening. As the priest throws it over his head and on to his shoulders, he brings out its meaning: "Place, O Lord, on my head the helmet of salvation, that I may overcome the assaults of the Devil." In some religious orders, as the Franciscans, the amice is still put on the head as it originally was done and then put back on the shoulders as Mass begins.

The alb is a wide white linen robe full of folds, reaching to the feet. With it the whole body is clothed in white; hence the name, from the La-

tin "albus". The priest prays: "Purify me, O Lord, of all stain and cleanse my heart, that washed in the blood of the Lamb I may enjoy the eternal delights."

To gather the alb up and hold it in place a cincture is used. As indicated in the prayer said when it is bound about the waist, it symbolizes continence and chastity. The priest girds himself as a warrior for the fight with the Devil. It calls to mind the words of Christ: "Let your loins be girt" (Lk 12,35).

The maniple is a small piece of cloth worn on the left arm. It originated from the ornamental handkerchief which Roman officials held in the left hand. It corresponds in material and color to the stole and chasuble, and is the distinctive mark of the Subdiaconate. The word maniple means sheaf or harvest. The maniple indicates the hard work of the harvest of souls and good works. In this spirit the priest prays as he slips it on his arm after kissing the cross on it: "O Lord, may I deserve to carry the maniple of grief and pain, that I may receive in joy the reward promised to labor."

From the so-called orarium, an ornamental article of dress in ancient times, the stole developed. It is worn about the neck and reaches almost to the knees. It is a long narrow band of material like that of the chasuble. It is a sign of authority and dignity. No one lower in dignity than a deacon may wear the stole. He wears it over the left shoulder and binds the ends on his right side. A priest hangs it from his neck and crosses it over his breast. A bishop does not cross it over his breast. From the prayer said in donning the stole, it symbolizes the garment of innocence, sanctifying grace.

The chasuble is the last garment

with which the priest vests himself. It is a large cloak with an opening in the center for the head. The fuller chasubles of today are so-called Gothic, whereas those with the sides cut away and looking more like huge scapulars are known as Roman. In the chasuble the yoke of Christ is typified. This yoke is "sweet and light", and the follower of Christ willingly accepts it.

Corresponding to the chasuble are the dalmatic and tunic of the deacon and subdeacon respectively. They serve the same purpose and bring out similar sentiments.

The chasuble comes in various colors. White is the color of light, which brings out joy and purity. For the happy feasts of Christ and his Mother, and for confessors and virgins white is used.

Red symbolizes the fire of love which the Holy Ghost enkindles in the heart. It is used for the feasts of the Holy Spirit and for martyrs, whose "love was as strong as death." Feasts of Christ's suffering, as the Exaltation of the Cross, are also celebrated in red vestments.

Green is the sign of hope. The Church ever grows green and blossoms unto life everlasting. She is perpetually young. This is the ordinary life of the Church. So green is used on Sundays and weekdays of no special penitential or joyful character. It might be called the common dress of the Church.

Purple or violet is the penitential color of the church. It is used on days of penance, as the days of Lent, days when the Church beckons to gravity and self-denial.

Black is the Church's color of mourning. The Church sympathizes with the bereaved and calls on all to remember their last end. It is used on Good Friday and in all Masses for the dead.

These various colors show how

human the Divine Church is. She is the loving mother, who wants to enter into the spirit of her children.

The cope is probably of the same origin as the chasuble. It was formerly a large mantle worn as a protection against wind and rain. Together with the surplice, a short alb, it was introduced among Church vestments from a desire for more convenience. Both these vestments are used at minor religious functions, as Benediction, novenas, processions.

2. The allegorical symbolism of the vestments points to various scenes and incidents in Christ's suffering. The Mass is the bloody sacrifice of Calvary renewed in an unbloody way, and the vestments refer to the several garments worn or the various instruments used at Christ's suffering.

Thus the amice may remind one of the blindfolding of Christ and the blows given him, as the Jews cried, "Prophesy to us, Christ, who struck you." The alb recalls how Christ was mocked with a white garment by Herod and his court.

The cincture pictures the cords with which Christ was led captive, tied to a pillar to be scourged, and finally dragged to Calvary. The maniple is similar in meaning, whereas the stole refers to the cross put on Christ's shoulders. Finally, the chasuble brings to mind the purple robe with which the Jews ridiculed our Lord's claim to kingship.

The use of these special vestments at Divine functions is meant to excite worthier dispositions. You should look on the vestments with precisely that in mind. St. Francis was very exact about anything pertaining to the sacrifice of the Mass and the Holy Eucharist. As a follower of him do what you can for the upkeep of the sacred vestments. •

## NO PEACE BY SUPPRESSION

A page suggesting Peace Patrons for the months, by Fr. Conrad Polzer O.F.M. Cap. (10).

**BL. BERNARDIN OF FELTRE (SEPTEMBER 28)** is an inspiration not only to all credit unions, of which he is both founder and patron, but also to the leading governments of today, who have it in their power to either secure or destroy a just and lasting peace in their treatment of less fortunate nations.

In the days of Bernardin the poor were imposed on by usurers. To wrest them from the hands of these men, Bernardin promoted a kind of loan banks called Mounts of Piety. Wealthy citizens contributed money from which the less prosperous could obtain sums as needed, at moderate interest. The plan offered the wealthy class an opportunity to practice mercy without too great a sacrifice, so that it was more of a work of Christianity than a business.

The same Christian spirit should regulate the more powerful nations in dealing with their weaker neighbors. Force can never construct a Christian world order. The attempt by any "super-race" to enslave any part of humanity is an inversion of the natural order and must inevitably fail. Any philosophy of international relations that attempts to build a new order by giving other nations the status of subject states or satellites under master states, spells the enslavement of mankind. Any conception of Society that does not recognize the fact that the human personality far surpasses all earthly values, even the State, is doomed to failure.

To insure lasting peace "one must not forget that the blessings of nature belong in common to the whole human race" (Leo XIII). If decent living conditions are ever to become

the birthright of peoples, a world order must be maintained that will promote rather than retard the production, exchange, and consumption of economic goods among peoples in all regions of the globe.

It is at variance with the principles of a Christian world for any nation or alliance of nations "to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them" (Pius XII). Many pre-world war tariff and immigration barriers thus constitute an acute violation of the requirements of social justice and charity. Concerted action of the nations must secure more equitable sharing in the world's natural resources, and render them easily accessible, particularly to less favored nations.

After all is said, however, the foundation of all moral, social, and juridical order is belief in God the creator, and in Christ the eternal ruler and redeemer, of mankind. It is here that St. Francis started and renewed individuals and society in his day. The deification of race, nation, or state renders impossible any order than that of slavery.

By no other way than the gateway and guidance of the eternal truths of Christianity, so wonderfully epitomized in the Third Order rule, can individuals and nations arrive at the possession of that universally desired good of freedom and peace. Has not Christ himself proclaimed, "I am the way, the truth, and the life," and, "You shall know the truth and the truth shall make you free"?

## AN ALL-PURPOSE INQUIRY

A page of tips for Catholic Actionists, by Maureen O'Brien, Wilmington, Delaware.

THE FIRST MEETING OF THE HOLY Spirit Unit, the first Catholic Action cell in Delaware, presented a problem that is likely to be encountered in starting pioneer cells elsewhere in the United States.

It was the problem of diversity — of differences in environments and types of the members. Around the table sat professional and business men, students, stenographers, clerks and various other office workers — also an artisan or two. What could they work on together? How could they start off on a common basis?

An ideal group of Catholic Actionists is one working in the same milieu. Each member, then, has a good mental picture of every other member's environment; and very specific plans of inquiry and action may be agreed on that will be certain to relate to the environment of all the members.

A factor which came up during our reports, aided us immensely. In one form or another, all members reported a certain amount of uncharitable conversation. The more we thought about this feature, the more we began to feel that we had hit upon a kind of common denominator of un-Christian influences, one that could be found in any environment. We decided that our first inquiry would be on Gossip! Appropriately for our Scripture text we took the epistle of St. James, in which are graphically analyzed the evils wrought by an evil tongue.

It was little trouble for most of our members to find examples of gossip in the everyday life about them. In three cases gossip was found to be the cause of very serious trouble. In one case, as the result

of malicious, relentless gossip, employees were being forced to leave the company for which they worked.

We then began asking, "Actually what is gossip, and under what forms may it be disguised?" Every form and aspect of gossip that we could think of was outlined and studied. One of our new Catholic Actionists woke up to the fact that gossip was circulating unchecked in his office under the guise of supposedly constructive criticism. Men criticized the work of their fellow employees openly and without restraint. The criticisms were based on little or no thought; their "constructiveness" was of small benefit to the management, and the critics were not in positions that warranted their taking this function on themselves.

One plan which met with marked results in a group of three girls addicted to gossip, was taking each girl aside and talking to her individually. To each girl was tactfully pointed out the harm her gossip was doing to others and to herself, since it induced the others to gossip in return.

Naturally, each individual was not approached in exactly the same way. The religion, character, and other particulars of each girl were taken into consideration. But the method worked — and a bad situation was relieved.

This inquiry was not, of course, exhausted during the several months spent on it. The problem of gossip seems bound to recur time and again, no matter how hard the work has been to check it in one's environment.

## SELF-REFORM AND INSTITUTIONS

A page of hints for the Tertiary in Public Life, by Field Secretary Carl Bauer.

ONE REASON WHY THE JOCISTES won such approval from Pope Pius XI was that they understood and put into practice his institutional theory of Catholic Action. The theory itself is simple. A summarized version of its central point has been made by Father William Ferree as follows:

"Underneath the theory of social justice lies a theory of 'social habits', which are known in the broadest sense as institutions. Just as a man is not called good without qualification because of good acts done now and then, even though they be heroic, but only because of his good habits, i. e., his virtues: so a society is to be called good without qualification, not because of good individuals in it, or some isolated good collective act, but only because of its 'good social habits,' i. e., its good institutions. A theory of social justice is as incomplete without a theory of institutions as a theory of individual virtue would be without a theory of habit."

The material aspect of Catholic Action, therefore, does not focus its attention only on the good individual, but on social habits or institutions.

Perhaps nothing illustrates the necessity of institutional action better than the plight of the modern family. Twenty-seven evils were found to be breaking down the sanctity of the home by a Catholic Action group which conducted an inquiry several years ago in Manchester England.

Religious evils were ignorance of religion, worldliness, non-attendance at church, neglect of the sacraments, neglect of prayer, disappearance of religious sentiment from the home, lack of preparation for marriage, and mixed marriages.

Moral evils were selfishness, excessive pursuit of pleasure, infidelity, divorce, want of respect for parents, lack of charity, undesirable books, immoderate gambling, lack of restraint during courtship, late hours.

Social evils were working conditions, housing, public legislation on divorce, birth control clinics, necessity of mothers working outside the home, injustice in business, unemployment, certain aspects of public relief, conditions of domestic service, and bad housekeeping.

Apparently it was the deadweight of such massed disorder which influenced Pius XI. For when he said that the individual apostolate is no longer enough, he undoubtedly meant that we can no longer simplify the problem of responsibility to individual means only, and thus throw the whole crushing burden of social disorder on unsupported and isolated individual consciences.

Understanding this point of responsibility, the Jocistes translated Pius XI's theory of institutional action into practice. In doing so, they discovered that "by its very framework — within a territory, a family, a profession — by the whole complex and intermingling of moral, religious, philosophical doctrines that are spread through it, every concrete social medium exercises upon its members a continuous influence".

The enlightened Tertiary finds no disagreement between the Third Order and Catholic Action on this point. The individual Tertiary finds that he does not fill his place in life unless he prepares to assume the direction of the institutions of society within his own family or profession, and so on.

## A WORKING GIRLS DISCUSSION CLUB

A page on Study Club hints, by

A VERY PARTICULAR TYPE OF STUDY club is one organized for working girls in Chicago. It is having a good measure of success.

It is the outgrowth of a Catholic Action cell for working girls. This Catholic Action cell had been meeting weekly for about two years. Like most cells, it is made up of girls working not in the same office or with the same company but with various companies. They searched, as so many others do, for a common project of interest to all.

Finally, the chaplain suggested that they meet in future at the Back-of-the-Yards Neighborhood Council office and through this medium seek the needed project. The Back-of-the-Yards Neighborhood Council is a community enterprise. It embraces all the organizations in the community — religious groups, public school groups, nationality groups, employers, labor unions. It is a sincere attempt on the part of the different elements in the community to get together and solve their problems with definite understanding.

The cell members were made to feel at home in their new surroundings. After some months of sending out trial balloons the cell members decided to start a working girls' library in the large office where they met. Through this project it was felt that contact would be made with more working girls who did reading.

After this project was on its feet, the cell members felt more could be done. It was then that the discussion club was launched. The club meets twice a month on a Thursday evening.

Invitations were sent to all the organizations of young ladies in the community. The response was good. But it was thought wise to keep up the invitations for each discussion meeting until the project would be

Fr. Philip Marquard O.F.M. (5).

well enough known to carry itself.

Since the Back-of-the-Yards community is quite ninety-five percent Catholic, there was no fear about choosing Catholic topics for discussion. At present the members are discussing the life of the Catholic Church and her ever modern approach to the problems of her children. The discussions have proved of vital interest to all. In fact many have learned to appreciate their Catholic Faith more, and to understand problems that have vexed them for years.

The discussions open with prayer by the chaplain and the members. Briefly the chaplain presents the particular topic for the evening. Afterwards he throws out a few questions on the matter and puts the discussion into the hands of the members. With the chaplain present to guide the discussion, much time is saved from useless wrangling, more ground is covered, and the members have a feeling of security in knowing that their decisions are orthodox.

There is no membership record for the discussion club, and there are no officers. The meetings are supervised informally by the cell members, all feeling it is their project and being naturally interested in its well-being. The door is always open for newcomers, and no questions are asked except those necessary to make them feel at home.

With more publicity it is hoped this discussion club will become a vital force for good among the working girls of the community.

I might add that the majority in the Catholic Action cell inspiring this work are junior Third Order members. They find joy in the work and feel they are profiting much themselves.

## THE OFFICE OF COMPLINE

This page on the Sacred Liturgy is by Fr. Elias Koppert O.F.M. (5).

THE MASS IS THE KEYNOTE OF THE Tertiaries' life. It is sacrifice, and the Tertiaries' life should be a life-long immolation of self to God. But sacrifice is hard. It demands trust in God. And where do we find this virtue prayerfully expressed more perfectly than in the Church's evening office of the Compline?

The Compline is not of obligation for most Tertiaries. Yet how salutary would be the practice of praying it in common.

The Compline is an ideal night prayer. In the morning we direct the day toward God's honor, the good of our soul, and the welfare of our neighbor. We say as if in one breath: "For thy sake, O Lord!" At eventide we take account of ourselves, we come face to face with the evidence of our frailty. But far from giving in to discouragement, we ask forgiveness and commend ourselves to God. Sleep is the image of death, but we do not give away to senseless pagan fear of either sleep or death, "because thou, O Lord, art my hope; thou hast made the Most High thy refuge."

The Compline is the summing up of our total dedication of self to God made at the morning Mass. We do not minimize the nobility of our gift by acknowledging our weakness and avowing a living consciousness of our need of God's help and protection. "For thou, O Lord, makest me to dwell in safety", the theme of the Compline, must be a continual companion sentiment to our spirit of sacrifice.

This boundless trust in God is of paramount importance in our task of self-sanctification and our success in Catholic Action. Especially those who are young, brimful of idealism and enthusiasm, need to

learn the Compline's prayer and lesson of trust in God. The young are convinced of the need of Catholic Action; daily they are pained at the experience of its need. They surge forward to do their part. But often they do not fully realize the first requisite of success, a pure and grace-filled heart within themselves.

Our young folks would appreciate the Compline if its need and usefulness were explained to them. The Compline would have a distinct appeal to them. It is an ancient prayer, going back to the time of St. Benedict so far as its present form is concerned. But its very simplicity and earnestness, its easy application to everyday life, would make it easy for Tertiaries to pray it.

Moreover, while the Gregorian melody of the Compline is not grand, not rousing like the polyphony of Palestrina and Franck, the music of the Compline possesses a quiet charm, is dignified, melodious, and easy to master.

Many Tertiaries, conscious of their part in Catholic Action, would as part of the militia Christi like to join with the priests, with the religious of the whole Church in this her night prayer. Their round of duties keeps them occupied during the day, but if they learned the Compline they would like to have it as their night prayer, privately of course. When convenient they could also have it publicly, spending those few moments together as religious segregated from the hustle and bustle of the world. They would find it easy to comply with the request of the Psalmist: "In noctibus extollite manus vestras in sancta, et benedicite Dominum — In the night lift up your hands to the holy places, and bless the Lord" (Ps. 133). •

## THE WILL

The Spiritual Life for Cordists, ninth article, by Fr. Juvenal Emanuel O.F.M. (5).

BY MEANS OF THE MIND AND CONSCIENCE we know things. By means of the will we decide to do things, we wish to have things. The will is often led by the heart. That is why we speak of our heart's desires.

What would you think of an umpire that had not the courage to call a ball or a strike, to call a runner safe or out, afraid to make a decision? What is wrong? He has no will power. He would not last a half inning.

With the mind we know what is right and what is wrong, what is good and what is bad. But it is with our will that we choose to do what is right and good, or what is wrong and bad. Why do we not always do what is right and good? We lack will power, let our heart's desires run away with us.

A certain man could lift a cow. How did he get so strong? By lifting the calf every day as it grew, the man got stronger daily, so strong that he could lift the full-grown cow. Whether the story is true or not, it teaches us a lesson. By starting young to do each day what is right and good we strengthen our will power. As we grow up we have the strength to overcome all difficulties and the courage always to do right.

Having a strong will does not mean being stubborn, insisting on our way, good or bad. An ornery animal to handle is a stubborn mule. But why think of a mule when we think of stubbornness? There are more stubborn people than mules. Shame enough, since men have an understanding but mules do not. Stubbornness is an ugly habit, a heart that has run away with us.

Opposite to stubbornness is willingness and readiness to accommodate ourselves to others, to give in

to them, in things that do no matter. You like to play rummy. Your friend wants to play Chinese checkers. Why not yield cheerfully? Even if you lose, you have the satisfaction of making him happy.

We may not, however, let this willingness to please others develop into the sinful weakness called human respect. Human respect means putting too much importance on what others say or think. If we do wrong or omit doing good in order to please others, we have no backbone, no will power. The backbone keeps us erect; will power keeps us upright. If we try to please by giving up what is right, we end by pleasing nobody and being despised as wishy-washies.

An early settler out west had a hard time mornings to get his oxen up. Pulling and prodding did no good. The only way he could get them up was to build a fire under them. There are people like those oxen. You have to build a fire under them. They have no get-up. They turn out to be bums or moochers. You are a moocher if you let father or mother or others do your work; even if you sit by and do not help your parents in their work, for example, take care of the lawn or the garden, wash dishes, sweep and mop the floor, clean the house, make beds, clean your own clothes and shoes and theirs, run errands and the like. Your conscience tells you that you should do so, but you are too lazy. It needs the sting of a switch to pep you up as the fire did the oxen.

Have you heard it said of some one that he is a man of character? Such a man not only knows what is right, but also makes himself do what is right. In him conscience

and will do good team work. Conscience tells what is to be done, and the will gives the orders to go ahead. We admire a man or woman of character.

The heart wishes and longs for things. But we shall never amount to anything unless we really make

up our will to get ahead. It is foolish to long for things we cannot get. It is harmful to want things that are wrong. Such desires make us discontented and unhappy. Hence we need to control our desires but to make our will choose what is right.

## MONUMENTAL AND OTHERWISE

### BOOKS AND WHAT'S IN THEM

CHRISTIAN DENOMINATIONS by Konrad Algermissen is offered the English reading public in a translation by Father W. Grunder of the archdiocese of New York (Herder, 1051 pages, \$7.50). It is a work at once authoritative and well balanced, while it fills a need in presenting a complete survey of up-to-date information on the subject.

The subject matter is treated under five heads. Parts I and II, of an apologetic nature, treat of the nature and characteristics of the Church left the world by Christ as witnessed by the Scriptures and history; Part II dealing at length with the character, development, and doctrine of the Catholic and Mother Church. A good half of the book is devoted to these fundamental considerations.

Some 160 pages are taken up by Part III, which is devoted to the separated churches of the East, both heterodox and orthodox so-called. The author rightly attaches great importance to this vast section of Christendom that not only lies closer to the Mother Church in doctrine and in its effort hitherto to fight the inroads of rationalism and naturalism, but also this vast group looms paramount in questions of union both with the Mother Church and with the Protestant churches.

### LEADERS MUST BE READERS

Another 160 pages is taken up with Protestantism, in Part IV — its causes, its leaders, its several forms and offshoots, together with their history and their tenets.

Part V discusses briefly efforts and principles of reunion between the Mother Church and the Eastern churches on one side and the Protestant groups on the other.

The entire treatment is marked by objective approach and coolly balanced judgment. There is a refreshing lack of bitterness, with readiness to appreciate the good, and to deprecate the evil circumstances where the good is less apparent in the several movements and institutions. There is understanding and sympathy for the history and psychology of all concerned, persons and groups alike, without compromise of any kind with the truth.

Notably in the three precious chapters on reunion there is nothing over-sanguine, no being misled by incidental tendencies, no mistaking of their proportions or their character. Whether the present sudden prospect of union among the several hitherto self-governing bodies of Orthodoxy would have altered the author's hopes of their ultimate reunion with Rome, must be left to a later edition of the work.

An introduction by author or

translator would have helped the reader's approach to the book. A bibliography too would have been welcome, though the footnotes to some extent supply that lack. A minutely detailed topical index of 47 pages makes reference easy. The style is strictly factual. •

A little prize package by all odds is *Moral Theology* by Fr. Heribert Jone O.F.M. Cap., translated and adapted to American law and customs by his fellow religious Fr. Urban Adelman (Newman Bookshop, pocket size, 634 pages, \$3.00).

The author himself meant that besides being a handy reference volume of morals for the clergy with the pertinent matter of Canon Law worked into it, this little volume should also be a compact text for the laity, covering the whole field of Catholic duty. Translator as well as author have tried to keep the language brief, to the point, exact, clear, with avoidance of difficult technical language and of Latin passages. Judicious selection of type forms helps make the matter easy to survey and to coordinate. At the same time few volumes in the market are so satisfying in point of bearing on American conditions. An invaluable boon to study clubs as well as to private study.

The diction is not always as happy as the reader might wish (such as, inverted predicates in the singular followed by singular verb forms with plural subjects). Perhaps too a more liberal absolute standard might have been set down (no. 324) for the gravity of material injustice (cf. Am. Eccl. Review January p. 68; Hom. and Past. Review April 539).

But we repeat it — a prize package by all odds! •

Augustine's *Quest of Wisdom* is the name of an exceptional book on the life and mentality of the great

saint and bishop of Hippo, by Vernon J. Bourke, Ph. D. (Bruce, 325 pages, \$3.00).

The book is above all a life of the saint from birth through all his wanderings till his conversion; his Christian life thereafter, his ministry; his studies, his writings, all his mental and spiritual development; culminating in his deepest and most engrossing works on *Holy Writ*, dogmatic theology, and the general economy of creation.

There is nothing about the book that need scare away the average serious reader. Even at its deepest the author (a layman despite the jacket's "Father Bourke") keeps the story continuous and factual as well as interesting, leaving footnotes carry the burden of abstruse incidental texts. Throughout, this is the life of a soul battling its way out of vice and error out into God's pure air and bright sunlight.

Throughout, too, the book is critical in the best scholarly and practical sense, the author bringing to his task not only long years of study but a keen mind coupled with the highest academic accomplishments. With books of the kind the Church of the Americas is emerging from its literary nonage to a maturity worthy of the best Christian culture. •

For a very interesting story let yourself be commended to *This Bread*, by Rosemary Buchanan (Bruce, \$2.50). If as we are assured, this is the good author's first venture of so ambitious a kind, we want very decidedly to watch her further progress: for the present offering bears the promise if not the actual achievement of literary eminence. It is a pious story if you insist — this tale of the conversion of Valerie Maddox and Anthony Drew through the power of the Blessed

Sacrament. But never fear that the flouting of all likelihoods so common in the proverbial pious story will bore you to tears here. The characters are real people in real life. •

Your Second Childhood is a collection of verses by Father Leonard Feeney S.J. Old age and old folk are its theme, as represented in characters you may recognize in your entourage. Whimsy verses they are, and whimsy is the typographical makeup of the book, with its whimsy cartoons by Michael Cunningham (Bruce, \$1.25).

Sister Mary Joseph of Webster College, Webster Groves Missouri, is the founder and prime mover of The Gallery of Living Catholic Authors. In a brochure with that title she lists the several hundred writer members of the Gallery, tells the story of the Gallery, its purpose and the requirements for admission, lists the members of its board of governors and similar relevant information. •

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*(Continuing page 262)*

grateful and good-for-nothing servants, believing that all their efforts and humiliations ought to be regarded as nothing compared with my love.

So, why take it ill that I do not abandon you to your own pleasure and desire? I know for certain that you can never become really humble and pleasing to me unless I employ the practices of such adversity to break down your wanton nature, so that you will humbly take recourse to me and gradually get used to bearing my burden.

Put on a manly spirit. For there is still many a conflict waiting for you before you have finished with this life. There is no place for flight and back-turning in this re-

gard, for it is decreed that nobody can get to Heaven without humbly denying himself and taking up his cross.

I want you to desire neither a long life nor a short life, but just to set all your soul to serve me sinlessly and in that way to live the present so that you are not disturbed about living or dying in the future.

I want you to be always ready to bear the weight of my hand, but I do not want you to demand particular afflictions from me, nor to reach out for things too sublime for you. For you do not know your own frailty and how little you could do if a grievous chance were to overtake you.

Undertake such things as will help you persevere steadfastly to the end, and leave those special trials to me; I know better what is the more conducive to your salvation.

There are many that, when they are well, plan grandly, but when they fall ill, they lay aside all fervor. There are many that live a holy life while they are in the convent, but outdoors they live a worldly life. Many begin well, and after laboring a little, turn back shamefully to seek themselves.

Such people do not deserve to be called my servants, for they want to serve me only as time and place serve them.

So, see to it that you keep alert to me at all times. And should your strength fail, at least always offer me your good will and a devoted mind. For I demand only what with my grace you can accomplish, and I tempt nobody beyond his strength.

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I believe in the visions of St. Ignatius. Yet I do not think that he was a saint because I believe in his visions. I believe in his visions because I think that he was a saint. —Christopher Hollis.

## FATHER GENERAL

A ROMAN date line of July 14, St. Bonaventure's day, brought the news to America that Fr. Valentine Schaaf O.F.M. of the province of St. John the Baptist has been appointed by the Holy See Minister General of the Order of Friars Minor.

Fr. Valentine is the first native American to hold that highest position in this branch of the order of St. Francis. The present Father General of the Conventual Friars is also a native American, Fr. Bede Hess O.M.C.

Fr. Valentine succeeds the late Fr. Leonard Mary Bello, who died in office last November 28. The year 1945 being the year for the sexennial chapter general of the order, Fr. Polycarp Schmoll of the Bavarian province has been acting minister general to date, pending what disposition the Holy See would make in view of the present impossibility of holding the general chapter.

Fr. Valentine, born in Cincinnati March 18, 1883, entered the order August 15, 1901, and was ordained June 29, 1909. He brings to his high office a lifetime of teaching and executive work in Canon Law. From 1923 to 1939 he was a member of the Canon Law faculty of the Catholic University, being dean of that faculty from 1933 to 1937. From 1939 to date he had been a member of the general council of the order in Rome. Not only his many students but a number of sisterhoods of the country for whom he did canonical work, remember him very gratefully; while scores of private consultants have always found him an able and affable advisor.

Most Rev. Fr. General Valentine Schaaf is the 113th successor of St. Francis as minister general in the Friars Minor branch of the order of St. Francis.

Ad multos faustissimosque annos!

## ITEMS OF INTEREST

The Hospital Sisters of St. Francis of Springfield Illinois have word from their sisters stationed in China. Sister Superior and the other American sisters are still interned in Christ the King convent in Pekin. At St. Joseph's Hospital, Tsinan, however, work is going on as usual, with several native sisters and two others of alien nationality in charge.

A novitiate has been opened in the Chinese mission. Three native novices and as many postulants have been entered.

According to reports from reliable sources (see Cleveland Universe Bulletin for July 13), 244 priests and 15 seminarians and lay brothers are known to have been killed in Yugoslavia from 1941 through approximately May 1945. The list is incomplete.

Figures are: for Bosnia 9 seculars, 6 Franciscans; for Croatia 61 seculars, 3 Franciscans; for Dalmatia 29 seculars, 26 Franciscans, one Jesuit; for Hercegovina 7 secular, 37 Franciscan priests, 10 Franciscan students and lay brothers; for Slo-

venia 59 seculars, 2 Cistercians, 2 Teutonic order priests, one Franciscan, one Jesuit, five seminarians.

Of these, "there can be no doubt that more than 200 Yugoslav priests have been killed by Partisans claiming to follow Marshal Tito's orders." Of the rest of the total of 259 victims, at least three in Hercegovina were killed by Chetniks, while others were perhaps slain by Ustashis or Germans.

Support of opponents is alleged, and in some cases the allegation is doubtlessly true. But it is equally true that "most of those who have been killed were undoubtedly innocent and were executed either after mock trials or no trials at all."

God pardon and save their enemies!

St. Margaret Bulletin (3) of Cincinnati jolts the self-righteousness of certain atrocity mongers with the story of the attack under British Governor Moore of Carolina on the Franciscan Apalache missions down Florida way in 1704. The mission

towns with priests and people, men, women and children, were pillaged, tortured, burned at the stake, scalped, dismembered and otherwise mutilated, and whoever escaped death in that way was sold into slavery—all before the eyes and by the order of this good Christian governor.

Noted among the martyrs were Fathers John of Parga, Angel Miranda, Marcos Delgado, and Manuel de Mendoza, together with Lt. John Mexia and the Indian converts Anthony Enixa and Amador Cuipa Feliciano. The story is told at some length in *Heroes of the Cross* by Fr. Marion Habig O.F.M.

No nation indeed may turn up its nose at other nations. Quite all of them have their misdeeds to answer for. The sooner that is realized, the earlier will peace and true brotherhood arrive.

Meanwhile prayer and charity, and not vengeance, is the Christian reaction to even wanton injury.

Add firsts: According to Ave Maria for June 30, 1945, the oldest farm in the United States, continually in operation since 1540, was first established by the Spanish Franciscans near Ysleta Texas.

The Capuchin Fathers (11) are founding a mission in Brisbane, Australia. Very Rev. Fr. Accursio Rasi with Frs. Giles Scarpini, Anastase Paoletti and Gabriel Italia constitute the pioneer group for the new undertaking. In mind are the many Italian workers in the local sugar cane industry as well as for

the nonce numbers of Italian prisoners of war down under.

The American seminary of this unit of the order is presently to be opened at Staunton, Virginia, in the heart of the Shenandoah Valley. Staunton is the birthplace of former President Wilson. The Virginia Military Academy, Natural Bridge, and the Endless Caverns are in the vicinity.

Recent assignments of Field Secretary Carl Bauer have included: Grailville, Loveland, Ohio; Social Conference Committee of the Knights of Columbus of Cincinnati; Notre Dame Academy of Toledo; Franciscan house of studies at Cleveland; Holy Ghost Convent at Techny; and the Franciscan Institute of Studies at St. Bonaventure, N. Y.

Fr. Anthony Mary Roy O.F.M. (24) was consecrated bishop August 15 for the new see of Edmundston New Brunswick. Apostolic Delegate to Canada Most Rev. Ildebrando Antoniutti was the consecrator.

The new bishop was born in 1894, one of sixteen children, of whom six are priests and three nuns. He was ordained in 1916, and entered the Order of Friars Minor the year following.

A brother of his, Fr. Giles Mary Roy O.F.M., was prefect apostolic of the Canadian Franciscan mission of Kagoshima until the reappointments occasioned by the war. Another brother is Fr. Reginald Roy O.F.M. of the Canadian province.

The death of Fr. Placid Albiero O.

#### THE CHRISTIAN FAMILY

THE CHRISTIAN FAMILY! Children with pure souls go forth from it.

The Christian family! It radiates cheerfulness, harmony, and happiness.

The Christian family! It proves to be the cement, the cell, the bedrock of more noble and upright lives.

The Christian family! It is the means to renew and purify Society, which now lies in ruins.

Dear God, hear our prayer: Defend, protect, strengthen, and give thy blessing to our Christian families. — Tihamer Toth.

F.M., of the Franciscan leper asylum in Mosimien Tibet, occurred January 2, according to reports from Franciscan headquarters in Rome.

In 1935 Fr. Placid and his fellow religious were kidnaped from the asylum by Communist bandits, who destroyed the asylum. He had entered the order in the Venetian province of St. Anthony in 1893 and was ordained in 1896. A man of 62 years at the time of the raid, and wounded at that, the bandits permitted him to return to the mission, which he promptly set about re-building.

A fellow religious, a man of herculean build and a former royal guard, Fr. Epifanio Pegoraro, did not fare so well. After staving off capture for a time by sheer physical prowess, he was at length overwhelmed and dragged into captivity. Nothing more was heard of him until 1941, when it was learned that Fr. Pegoraro and a fellow captive, Brother Paschal Nadal, had been slain by the Reds after untold tortures and indignities, in December 1935. •

At the request of Tertiary Archbishop Cushing of Boston the Franciscan Missionaries of Mary have taken over St. Clement's at Boylston and Ipswich Streets, Boston, as an archdiocesan shrine of perpetual adoration. Formal opening took place May 3, feast of the finding of the Holy Cross.

St. Clement's was a Protestant

church until 1935, when it was converted into an auxiliary chapel for overcrowded St. Cecilia parish nearby. •

Of interest to our liturgists is the fact that a new Latin version of the Psalms has been approved by the Holy Father for recitation in the Divine Office. Latin copies of the new Psalter will be available presently. For the time being the new version is not obligatory, but permissible, for both public and private recitation.

An English translation of the new version will doubtless also be forthcoming. •

A new feast with proper office and mass has been instituted for the octave of the Assumption August 22. The feast is to be known as the Feast of the Immaculate Heart of Mary, with reference to the consecration of the human race to the Immaculate Heart by Pope Pius XII in 1942.

We have no word as yet as to what disposition will be made regarding the feast of the Seven Joys with the plenary indulgence and general absolution hitherto observed on August 22. •

The June number of Franciscan Studies (Volume 26, New Series Volume 5, Number 2) leads with an inspiring article by Fr. Thomas Plassmann O.F.M. entitled The Pointed Arch in Franciscan Theology, on the place of the Godman in

#### FOR GOOD PRIESTS

A PRAYER which is recommended especially for ordination time, notably also for the Ember days, reads: O God, shepherd and teacher of the faithful, who hast instituted the holy Priesthood in order to maintain and spread thy holy Church, and hast said to thy Apostles, "The harvest indeed is abundant, but the laborers are few; pray therefore the Lord of the harvest to send forth laborers into his harvest": give worthy priests to thy holy Church. Grant that all those whom thou hast destined from all eternity to thy holy service may gladly accept the call and follow it with all their heart. Keep them from the dangers of the world, impart to them the spirit of wisdom and understanding, of counsel and fortitude, of knowledge and piety, and fill them with the spirit of thy holy fear, so that, endowed with the grace of the priesthood, they may teach us by word and example how to walk the way of thy commandments, thus leading us to eternal life and blissful union with thee, who livest and reignest forever. Amen.

the economy of creation according to the Franciscan school.

Other leading articles are: The second part of Christ's Role in the Universe According to St. Irenaeus, by Fr. Dominic Unger O.F.M. Cap.; Ockham's Theory of Truth, by Fr. Philotheus Boehner O.F.M.; Philosophers Against Man, a timely survey by Werner Hannan O.F.M. Cap.; and Fray Manuel de Santissimo Sacramento in Kiangsi, China, by Fr. Bernward Willeke O.F.M.

The Franciscana section enumerates six and a half pages of titles of books and of pamphlets and articles by and on Franciscans appearing mainly in the latter half of 1944. Three pages of Items of Interest and four pages of Book Reviews complete the 116 pages of text.

Franciscan Studies appears quarterly at St. Bonaventure College, S. Bonaventure, N. Y. Subscription \$5.00 a year.

King Louis XII of France, on his accession, looked over a list of all his predecessor's officials, and marked on it with a red cross every man of them known to have been a bitter enemy of his.

The names marked were soon talked about. Some of the men fled. Others sent powerful mediators to the king to seek his pardon.

"Why the consternation?" asked the king. "I thought the red cross sufficiently indicated that it was my desire to pardon them in the name of the cross and the precious blood of our Savior".—El Serafin de Asis.

*(Concluding page 269)*

the character of Therese."

For this reason the Little Flower, thankful to God for her virtuous parents, wrote later on: "I am sure that had I been brought up by careless parents, I should have become wicked and perhaps have lost my soul" (Dolan).

The seraphic example of Mrs. Martin was producing its proper results. Unwittingly perhaps, but unfailingly she was moulding the soul of St. Therese and tracing on her spiritual countenance those features so admirably Franciscan. "It was by love that little by little the mother formed Therese... to love even to the giving of her whole self to God, to love to greater sacrifice and to death" (Dolan).

The purpose of the Franciscan Third Order is the sanctification of individual souls. Self-sanctification had always been the object and aim of Zelie Martin. This purpose, it is reasonable to conclude, induced her at the outset to become a Tertiary of St. Francis. "I wish to become a saint," she wrote to her daughters Marie and Pauline. "That will not be easy; there is indeed much to hew down, and the wood is as hard as stone. It would have been better to commence sooner, when it would have been less difficult, but better late than never" (Dolan, Letters of the Little Flower's Mother, Carmelite Press, Chicago, 1942). Details in her life seem to point out that she truly realized her great desire.

Moreover, Divine Wisdom assures us that "every tree is known by its fruit" (Lk. 6, 44). If we judge Zelie Martin from her fruit, which is no other than Therese of Lisieux and her four saintly sisters, we must repeat with our Divine Savior: "There is no good tree that bears bad fruit; neither, again, is there a bad tree that bears good fruit" (Lk. 6, 4-3).

The writer does not mean in any way to anticipate the judgment of the Church with regard to the Tertiary mother of St. Therese. Yet he trusts that it will not be long before Zelie Martin is numbered among the blossoms of sanctity in the garden of the Franciscan Third Order.

## CALENDAR OF PLENARY INDULGENCES

### SEPTEMBER

1. Bl. Bernard of Offida C. 1 Or. (Cap.)
4. St. Rose of Viterbo V. 3 Or.
8. Nativity of B.V.M. — G.A. and P.I.\*  
— One of the nine days before the feast of St. Joseph of Copertino (prayers before the Bl. Sacrament exposed).
15. Each of the 12 Saturdays before the feast of the Immaculate Conception.
17. Stigmata of St. Francis — G.A. and P.I.
18. St. Joseph of Copertino C. 1. Or.
24. St. Pacific C. 1. Or (Fran and Cap.)
25. St. Pacific C. 1. Or (Conv.) — One of the nine days before the feast of St. Francis.
27. St. Elzear C. 3 Or.
28. St. Michael the Archangel.\*

### GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.\*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.\*

On each of twelve successive first Saturdays of the month. Prayers in honor of the Immaculate Conception. The First Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

\*Signifies an indulgence that can be gained only by members, whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulgenced Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulgenced Blessing in this form in the confessional.

### OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Fr. Joseph J. Kobel O.F.M. Cap. (10)  
Chaplain, Frater Stephen Roth O.F.M. (5).  
Fr. Anscar Parsons O.F.M. Cap. (10).

Sr. M. Hilda Kratzel (28), Sr. M. Clarissa Wakefield (34), Sr. M. Benigna (11),  
Sr. M. Anatolia Koehler (19), Sr. M. Columbana Gierer (19).

Appleton: Josephine Wolters

Chicago: Elizabeth Holway, Mary Downs, Mary Conlin, James Buckley, An-

na Hudson, Mary Jolie, Mary Lux, Ella Collins, Margaret Montford, Nellie Ryan

Cincinnati: Elizabeth Rahn

Detroit: Mrs. John O. Mayer

Fond du Lac: Catherine Miesen

Milwaukee: Johanna Thode, Adeline Yourd, Barbara Hauf, Mary Talsky, Mary Breitenbach, Cecilia Kaemmerling

St. Louis: Bridget Boyle, Ralph Heagy, Elizabeth Rehme, Alice Kelly

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